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Siva image—tied round their necks. They claim to be superior to all the Baḍagas and are regarded as such. They are priests to all the Baḍagas of the Liṅgâyat class and are strict vegetarians. They do not intermarry with any of the other high-caste Baḍaga sects. Uḍaya was and is the title assumed by the Maisûr Râjas, and those Baḍagas by being thus designated as a caste, claim superior blood in their veins.

Next in rank come the Hâruvas. From their name being so closely connected with the *Âryas*—the respectable—and from their habit of wearing the Brahmanical thread, we are warranted in believing that they must have been originally the poor Brâhman priests of the Baḍagas that migrated to this country, though they have now got themselves closely mingled with the Baḍagas, as is always the lot of an unfortunate few in the midst of many. These Hâruvas also are strict vegetarians, and act as priests. Hâruvas originally did not intermarry with other Baḍaga sects, though now there is a good deal of laxity in the observance of this rule.

The Uḍayas and Hâruvas and, to a certain extent, the Adhikâris also, are vegetarians. The other two high castes, and of course the low-caste Torayas also, have no objection of any kind to eating flesh. It is also said that the vegetarian Adhikâri, if he marries into a flesh-eating caste of the Baḍagas, betakes himself to this latter diet very readily.

The Torayas are the last in the list and they are regarded as sons and servants to the five high-caste Baḍaga sects—to the Hâruvas especially. We shall as we proceed have occasion to notice the several services which a Toraya has to render to the Baḍagas. This last sect is the lowest in the scale and they are prohibited from intermarrying with the other or high-caste Baḍagas, as long as they are sons to them. They are, as we have already remarked, flesh-eaters. The Uḍayas, Adhikâris, and Kapukas are Liṅgâyats in religion and the other three—the Hâruvas, Baḍagas and Torayas are Saivites.

Having thus spoken about their caste divisions we shall next turn our attention to their physical appearance, their character, and their manner of life. The Baḍagas are as a rule slightly built people. The hard weather and the severe climate with which they had to struggle ten generations ago, during their first settlement, joined to the fear of having little to eat, have left well marked traces in their physique. They are labourers from their youth to their death, for, as they settled down as agriculturists, labour in the

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142 field has been their profession for many generations. Mr. Grigg
[147] says "This may account for their extreme thinness; one meets with very few who can be called stout."

Among the Badagas the position of the women is somewhat
562 different from what it is among most peoples. Every Badaga has
462 a few acres to cultivate but he does not mainly occupy himself with them, for his wife does all the outdoor farm work, while he is engaged
562 otherwise in earning something in hard cash. To a Badaga
465 therefore his wife is his capital. Her labour in the field is considered to be worth one rupee per day, while an average male Badaga earns merely three annas, or only a fifth part of what his wife really earns as her wages, or is calculated to earn. A Badaga woman who has not her own acres to cultivate finds work
562 on some other lands. She thus works hard for her husband and
461 her family and is quite content with the coarsest food—the *Korali (Panicum Italicum)* flour—leaving the better food to the male
142 members of the family. This fact, and the hard work the Badaga women have to perform, may perhaps account to some extent for the slight build of the Badagas as a race. The male Badaga too
441 works in the field, or at his own craft if he is not a cultivator, but
462 his love for ready cash is always so great that even if he had a
562 harvest to gather the next morning, he would run away as a cooly for two annas wages.

Having very few wants beyond a few cloths for their dress and
181 a few copper or brass utensils, and accustomed always to frugal habits in their diet and other things, the Badagas are now the most thriving race of all the inhabitants of the Nilagiri District.
142 Their poor dress in a cold climate, their enormous industry, and their continued exposure account for their thinness. It is
461 interesting to notice that as a rule one never sees a stout Badaga or a lean Tôda. The majority of the latter are sunk in idleness. Nothing would be more welcome to a Tôda than to sit facing the sun from morning to evening, with a thick dirty cloth thrown over him, while the Badagas on the other hand are extremely industrious.

Though thus poor in his dress and household utensils a Badaga
342 always takes care to have a comfortable and convenient house. It is always a snug house with neat rooms, and all the houses are built on such a uniform pattern that no difference of any kind can be noticed between any two houses: they coincide as exactly as the nests built by the same kind of birds. The first portion, at the entrance, is a small hall called *Edirmané*,—front house. The